

ST. ANDREW'S PARISH CHURCH

established 1706



THE FEAST OF ST FRANCIS OF ASSISI
THE SEVENTEENTH SUNDAY AFTER PENTECOST
The Holy Eucharist at 11:15 a.m.
5 October 2025



Welcoming All, Worshipping Christ Witnessing God's Love



The Clergy & Staff

THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCHE, *Associate Rector*
THE REV. DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REV. LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
JUDITH ACRES, *Director of Children's Choir*
KEVIN UPPERCUE, *Organist/Pianist*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
TERESA HART, *Administrative Assistant*
JEFFREY HEARN, *Buildings & Grounds Administrator*
BENJAMIN LUNDGREN, *Sunday Sexton*

The Vestry

Kathy Abraham, *2028 Senior Warden*
Dean Bays, *2028*
Jim Beall, *2026*
Stefanie Christensen *2026*
Pat Davis, *2028*
Rick Jennings, *2027*
T J Leavell, *2028*
Todd Lundgren, *2027 Junior Warden*
Randall Shealey, *2026*
Romaine Smith, *2027*
Michael Ulmer, *2027*
Gail Wagaman, *2026*
John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*

THE RT. REV. WILLIAM J. SKILTON

Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Volunteers

Larry Coomer, *Graveyard Administrator*
Michael Christensen, *AV Coordinator*
Roxanne Erskine, *Membership Coordinator*
Paul Porwoll, *Historian*

THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*

SERVING TODAY

HOMILIST—The Reverend Marshall Huey

USHERS – Michael Sun / Frank Freeman

LECTORS— Larry Coomer / Dana Huser

PRAYERS OF THE PEOPLE –Barbara Huey

CHALICE BEARER - Dale Finkbine / Larry Coomer

VESTRY IN CHARGE – Pat Davis, Rick Jennings

ALTAR GUILD— Carin Jorgensen, Leigh Smalley, Brenda Jennings

The Feast of St. Francis of Assisi

5th October 2025

The Holy Eucharist at 11:15 a.m.

THE PRELUDE

Old St. Andrew's Parish Church Children's Choir

Directed by Judith Acres

All Praise to Thee, my God this night

Music: The Eighth Tune—Thomas Tallis (c.1505-1585)

Words: Thomas Ken (1637-1711)

THE INTROIT

SUNG BY OUR PARISH CHOIR

Come Unto Him All Ye That Labor

Music by G. F. Handel (1685-1759) Words St. Matthew Chapter 11 verses 28 & 29

Come unto Him, all ye that labor,

Come unto Him that are heavy laden, and He will give you rest.

Take His yoke upon you, and learn of Him, for He is meek and lowly of heart,

And ye shall find rest unto your souls.

THE PROCESSIONAL HYMN

Tune: *Bunessan*

1. Morning has broken like the first morning,
Blackbird has spoken like the first bird
Praise for the singing! Praise for the morning!
Praise for them, springing fresh from the Lord!
2. Sweet the rain's new fall sunlit from heaven,
Like the first dewfall on the first grass.
Praise for the sweetness of the wet garden,
Sprung in completeness where his feet pass.
3. Mine is the sunlight! Mine is the morning
Born of the one light Eden saw play!
Praise with elation, praise every morning.
God's new creation of the new day!

THE ACCLAMATION (BCP 2019 page 123)

Celebrant: Blessed be God, the Father, the Son, and the Holy Spirit

People: **And blessed be His kingdom, now and for ever. Amen.**

THE COLLECT FOR PURITY (BCP 2019 page 124)

Celebrant:

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Welcome!

to our historic, living
church where the saints
have gathered to
worship since 1706!

If you are visiting with us today, please take a **welcome brochure** (located in the card rack on the back of each pew) and fill out the visitor card. Please place it in the offering plate or leave it with an usher.

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

In the **Collect for Purity**, we ask God to cleanse our hearts and minds of anything that comes between Him and us, anything that would impede our worship of Him. Here we offer ourselves to the glory of Jesus Christ.

Front page.
St. Francis of Assisi
statue in colonial garden in
San Gabriel de Barrera,
Guanajuato
by kind permission of
Shutterstock

These words of Christ bring to our attention the perfect standard of God's righteousness and what He requires of us. Both **The Summary of the Law** and The Decalogue (Ten Commandments) are valid options for this movement of the liturgy. The Summary was first used in place of The Decalogue in 1718.

The words **Kyrie** Eleison. Christe Eleison. mean Lord, Have mercy. Christ, Have Mercy. Within the liturgy, it lifts our voices in a prayer for the compassion of Christ after the declaration of the Summary of the Law, which holds up the standard of God's righteousness. Kyrie Eleison first appeared in the Holy Communion Service as the response of a litany in the Antioch-Jerusalem liturgy after the middle of the 4th century. Around 595AD, Christe Eleison was added by St. Gregory the Great of Rome.

THE SUMMARY OF THE LAW (BCP 2019 page 124)

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

THE KYRIE (BCP 2019 page 124)

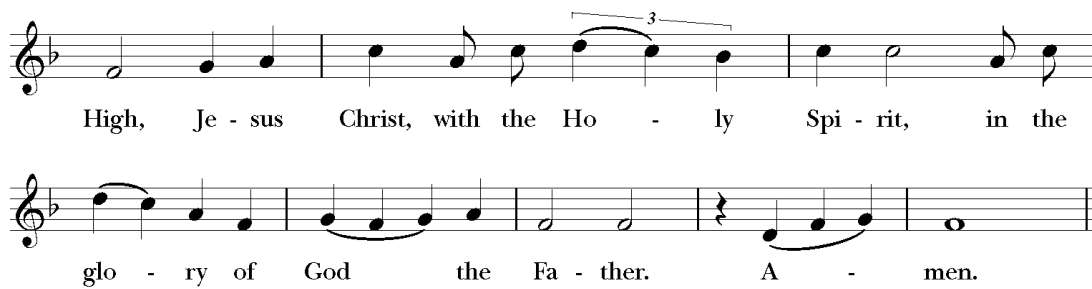
Celebrant: Lord, have mercy upon us.

People: **Christ, have mercy upon us.**

Celebrant: Lord, have mercy upon us.

THE GLORIA IN EXCELSIS

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most



THE COLLECT OF THE DAY (BCP 2019 page 125)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Most high, omnipotent, good Lord, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Jeremiah 22 verses 13-16

¹³Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbours work for nothing, and does not give them their wages; ¹⁴who says, “I will build myself a spacious house with large upper rooms”, and who cuts out windows for it, panelling it with cedar, and painting it with vermilion. ¹⁵Do you think you are a king, because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. ¹⁶He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord.

Lector: The Word of the Lord.

People: **Thanks be to God.**



The **Collects** are prayers that touch on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

THE PSALM Ad te Domine levavi (*To you, O Lord, I have lifted up*) Psalm 80: 7-19

7. Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.
8. Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.
9. Thou madest room for it : and when it had taken root it filled the land.
10. The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedartrees.
11. She stretched out her branches unto the sea : and her boughs unto the river.
12. Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?
13. The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.
14. Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;
15. And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.
16. It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.
17. Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.
18. And so will not we go back from thee : O let us live, and we shall call upon thy Name.
19. Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

THE NEW TESTAMENT LESSON

Galatians 6

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ²Bear one another's burdens, and so fulfill the law of Christ. ³For if anyone thinks he is something, when he is nothing, he deceives himself. ⁴But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. ⁵For each will have to bear his own load.

⁶Let the one who is taught the word share all good things with the one who teaches. ⁷Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

¹¹See with what large letters I am writing to you with my own hand. ¹²It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵For neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

¹⁷From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

¹⁸The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Lector: The Word of the Lord.

People: **Thanks be to God.**

THE SEQUENCE HYMN (*Please stand*)

Tune: *Hyfrydol*

1. Love divine all loves excelling, joy of heaven, to earth come down.
Fix in us thy humble dwelling, all thy faithful mercies crown.
Jesus, thou art all compassion, pure, unbounded love thou art;
Visit us with thy salvation, enter every trembling heart.
2. Come. Almighty to deliver. Let us all thy life receive;
Suddenly return, and never, never more thy temples leave.
Thee we would be always blessing, serve thee as thy hosts above,
Pray, and praise thee without ceasing, glory in thy perfect love.

THE HOLY GOSPEL

St. Matthew 11 Verses 25-30

Gospeller: The Holy Gospel of our Lord Jesus Christ according to St. Matthew.
People: **Glory to you, Lord Christ.**

²⁵ At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; ²⁶ yes, Father, for such was your gracious will. ²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light."

Gospeller: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**



The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

The word Gospel comes from the Old English word, *gōd-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN (*Please stand*)

Tune: *Hyfrydol*

3. Finish then thy new creation; pure and spotless let us be;
Let us see thy great salvation perfectly restored in thee.
Changed from glory into glory, till in heaven we take our place
Till we cast our crowns before thee, lost in wonder, love and praise.

THE NICENE CREED (BCP 2019 page 127)

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People:

We believe in one God,

**The Father, the Almighty, maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ, the only-begotten Son of God,
eternally begotten of the Father,**

**God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.**

**For us and for our salvation, he came down from heaven,
was incarnate from the Holy Spirit, and the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again, in accordance with the Scriptures;
he ascended into heaven, and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Led by a member of the Order of the Daughters of the King. If you would like our Daughters of the King to pray for a specific need, please fill out a confidential prayer card found at the prayer box near the main entrance to the church.

Reader: Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For Steve Wood, our Archbishop, Chip Edgar, our Bishop, and for Bill Skilton our Bishop in residence; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector Fr. Rich, and our Assisting Priests Fr. David and Fr. Doug; our Deacon Emeritus, Lee Hershon, and our church staff. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant;

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word “creed” comes from the Latin word “credo” which means “I believe.”

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for San José Church in the Dominican Republic and their Rector, Fr. Isaac Pringle, and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Donald Trump, our Governor, Henry McMaster and our Mayor, William Cogswell.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list and those we name at this time, silently or aloud.
(*pause*)

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, named at this time silently or aloud (*pause*) in thanksgiving let us pray.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

Celebrant:

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray, in the hearts of all people the true love of peace, and guide with your pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility your kingdom may go forward, till the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION OF SINS (*Please kneel*) (BCP 2019 page 130)

Let us confess our sins against God and our neighbor.

Celebrant and People:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

About the “posture” of prayer: It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

We are all sinful people. Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God’s complete forgiveness through Jesus Christ.

THE COMFORTABLE WORDS (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

THE OFFERTORY: If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link:

<https://www.oldstandrews.org/giving-1>

Here at Old St Andrew's Parish Church the choir sing an Offertory Anthem every week. Music can often help to add additional weight and emotion into the written texts. A congregation can hear a message via the singing of the choir, in a similar way that they do when they listen to a sermon. The message can be used to teach, offer praise, set a mood for more teaching, and/or offer a link to the whole Body of Christ through the ages and around the world by using traditional songs & texts or songs from another place.

THE OFFERTORY ANTHEM

(Sung by our Parish Choir)

"O for the Wings of a Dove!"

Words: based on Psalm 55 verses 6

Music: Felix Bartholdy Mendelssohn (1809-1847)

O for the wings of a dove!

Far away would I fly.

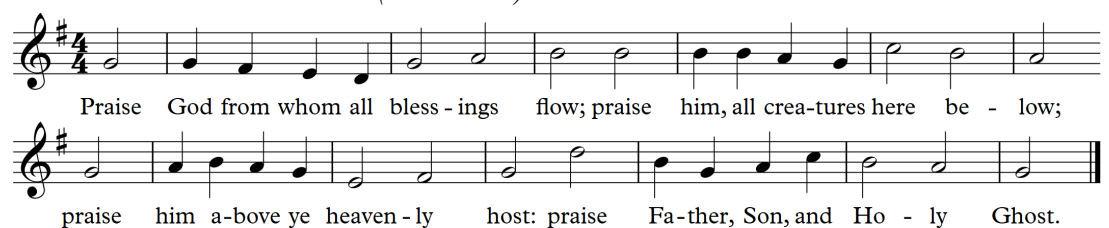
In the wilderness build me a nest

And remain there forever at rest

Felix Mendelssohn-Bartholdy wrote the anthem that begins 'Hear my prayer' for soprano, chorus and organ or orchestra in 1844. It was first performed in London the following year. The beautiful aria 'O for the wings of a dove' is the final stanza of text. The words, drawn from Psalm 55, are by William Bartholomew, who also collaborated with Mendelssohn on the text for his oratorio 'Elijah'. 'O for the wings of a dove' became particularly popular through a recording made by boy treble Ernest Lough in 1927.

THE PRESENTATION HYMN (*Please stand*)

Old Hundredth



Praise God from whom all blessings flow; praise him, all creatures here below;
praise him above ye heavenly host: praise Father, Son, and Holy Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

The Holy Communion

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The *Celebrant* continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first, smaller chalice is for intinction (dipping the wafer into the chalice.) The second, larger chalice is for consumption. If you would prefer to drink from the cup, please hold the wafer in front of you until the larger chalice is offered.

* If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

THE LORD'S PRAYER (BCP 2019 page 134)

Celebrant:

And now as our Savior Christ has taught us, we are bold to sing

Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A - men. A - men. A - men.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

THE FRACTION (BCP 2019 page 135)

Celebrant: Alleluia. Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. Alleluia.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People:

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

Je - sus, Lamb of God: have mer - cy on us.
Je - sus, bear - er of our sins: have mer - cy on us.
Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

Setting: from *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010)

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE MINISTRATION OF COMMUNION

Celebrant:

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

(If you need Holy Communion brought to you in your pen, please ask the Usher.)

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

THE COMMUNION ANTHEM

(Sung by our Parish Choir)

Make me a channel of Your Peace

Music Sebastian Temple Words: Prayer of St. Francis

Make me a channel of your peace. Where there is hatred, let me bring your love.
Where there is injury, your pardon, Lord, and where there's doubt, true faith in you.
Make me a channel of your peace. Where there's despair in life, let me bring hope.
Where there is darkness, only light, and where there's sadness, ever joy.
O Master, grant that I may never seek, so much to be consoled as to console,
To be understood as to understand, to be loved, as to love with all my soul.
Lord, make me a channel of your peace. It is in pardoning that we are pardoned.
In giving of ourselves that we receive, and in dying that we're born to eternal life.

THE FIRST COMMUNION HYMN

Tune: *Franconia*

1 Blest are the pure in heart, for they shall see our God; the
2 The Lord, who left the heavens our life and peace to bring, to
3 he to the low - ly soul will still him - self im - part and
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King;
for his dwell - ing and his throne will choose the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.

Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870)

THE SECOND COMMUNION HYMN

Tune: *Lasst uns erfreuen*



1. All crea-tures of our God and King, lift up your voic-es, let us
4. Dear mo-ther earth, you day by day un-fold your bless-ings on our
5. All you with mer-cy in your heart, for-giv-ing o-thers, take your
7. Let all things their cre-a-tor bless, and wor-ship him in hum-ble-sing: Al-le-lu-ia, al-le-lu-ia! Bright burn-ing sun with gold-en way, O praise him, Al-le-lu-ia! All flowers and fruits that in you part, O sing now: Al-le-lu-ia! All you that pain and sor-row ness, O praise him, Al-le-lu-ia! Praise God the Fa-ther, praise the beams, pale sil-ver moon that gen-tly gleams, grow, let them his glo-ry al-so show: bear, praise God, and cast on him your care: Son, and praise the Spi-rit, Three in One: O praise him. O praise him, Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

Text: Francis of Assisi (1182-1226) tr. William H. Draper (1855-1933), alt.

Music: LASST UNS ERFREUEN, melody from *Auserlesene Catholische Geistliche Kirchengesang*, 1626; adapt. and harm. Ralph Vaughan Williams (1872-1958)

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after you come to the Communion Rail. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

THE THIRD COMMUNION HYMN

Tune: *Dix*



1. For the beau-ty of the earth, For the glo-ry of the skies,
2. For the won-der of each hour Of the day and of the night,
3. For the joy of hu-man love, Broth-er, sis-ter, par-ent, child
For the love which from our birth O-ver and a-round us lies:
Hill and vale, and tree and flow'r, Sun and moon and stars of light:
Friends on earth and friends a-bove For all gen-tle thoughts and mild:
Lord of all, to Thee we raise This our hymn of grate-ful praise.



The words of our last hymn were written by Cecil Frances Alexander of Christ Church, Strabane, Northern Ireland. Father Marshall spent a week on his sabbatical in 2016 at Christ Church. The stained glass window above can be seen in Christ Church and is entitled “All Things Bright and Beautiful; and is in memory of Cecil Frances Alexander—who also wrote the words to There is a green hill far away, and Once in Royal David’s City.

THE POST COMMUNION PRAYER (BCP 2019 page 137)
 After Communion, the *Celebrant* says: Let us pray.
Heavenly Father, We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

THE BLESSING (BCP 2019 page 137)

THE RECESSIONAL HYMN (*Please stand*) Tune: *Royal Oak*

All things bright and beau - ti - ful, all crea-tures great and small,
 all things wise and won - der - ful, the Lord God made them all.

1. Each lit - tle flower that o - pens, each lit - tle bird that sings,
 2. The pur - ple - head - ed moun-tain, the riv - er run - ning by,
 3. The cold wind in the win - ter, the pleas - ant sum - mer sun,
 4. He gave us eyes to see them, and lips that we might tell

he made their glow - ing col - ors, he made their ti - ny wings.
 the sun - set, and the morn - ing that bright-ens up the sky.
 the ripe fruits in the gar - den, he made them ev - ery one.
 how great is God Al - might - y, who has made all things well.

Text: Cecil Frances Alexander (1818-1895)
 Music: ROYAL OAK, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958)

We Go Out to Serve God

THE DISMISSAL AND COMMISSIONING (BCP page 138)
Priest or Deacon: Our worship has concluded; our service begins.
 Alleluia! Alleluia! Go in peace to love and serve the Lord.
People: **Thanks be to God! Alleluia! Alleluia! Alleluia!**

THE POSTLUDE All Things Bright and Beautiful by Dale Wood